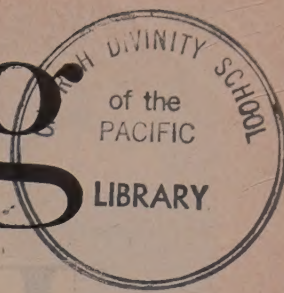


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[page 20]





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TALKS WITH TEACHERS

Helping Individuals

After all the books are put away, what remains of the year's work with your class? For some 35 weeks you have been meeting them for the prescribed lessons. But what may have seemed like a machine, was in reality a living organism; a dozen active youngsters and one adult, living through certain experiences together. For a short while each Sunday morning their lives have played upon one another. None is the same for having spent these hours together; each has acted upon the personality of the others, or given opportunity for the others to act or react toward him. All the while, every one of them was an individual — teacher and pupils.

One would wish to pause and ask, how have the pupils, through this year, changed the character of their teacher? It might be too large a subject. But we do know that he has changed, and if he has insight and humility, it is for the better. Next year he will know more, and will do it all better.

The longer we teach, the more we are aware that, despite working with a company, in a common procedure, we are always dealing with individuals. Children fall into their typical age — and personality — patterns, but no child is a type; he is a person. If you reach and touch him, meet his case, you have taught him. Even while teaching them together, we know how we must ask this question of Bud, assign that task to Peter, and try to intrigue silent Walter into response. You do this because you know your children, and know you must help *them*, not merely "go through the lesson."

Children with Problems

Children are thus not merely problems for you to solve, as a teacher, but each child has his own problems. To know these, and to help him solve them, is part of your precious opportunity. All children have some problem which distresses them, although it may not come out to view. Their problems generally arise from a mistaken notion of themselves, or from clumsy handling from the adults with whom they live.

A boy of 14 was always quarreling with his younger brother. The teacher learned, by talking with the parents, that he was really jealous of the younger, who was physically more sturdy and capable. He quarreled simply because he felt he had to show his superiority, yet he was really frail, and actually feared to fight his brother. His teacher got his confidence, drew out gradually his story, and induced him to face up to his brother. The teacher talked frequently with the boy, who came

early to church, and by sharing his confidence gained his affection. Frequently during the year, points in the class could be made to fit him, with only a glance and a smile: facing people we dislike courageously; knowing that we can do hard things, that we each have special skills. The boy's whole home attitude was changed by the friendly counseling of this teacher during the year.

Much of the shyness of growing children is really their picture of themselves. They will admit, some day, in talks with you, "I never could do things with my hands." "They laugh at me when we play ball." "I'm not popular. I'm just awkward."

The help comes along the line of carefully planned personal conversation in the short moments which arise. But, whether we help a little or a lot — or none at all — we must remember that everyone, all through life, is struggling to solve his own problems, after some fashion. To help our pupils find the best solution is our hope.

Good and Bad Solutions

First, the child may avoid it, or deny that any conflict exists, though the problem is still there. The bully goes on intimidating others, the boaster tells his big stories. But he is not happy, because the reason for his feeling thus is not faced. He really feels inadequate, insecure, or in need of affection. But his solution gives him no comfort or release.

Second, he may do the opposite, and thus become the delinquent. He fights society, attacks others. He thus attains a sense of satisfaction and importance, but at the expense of society.

Third, if wisely guided, he may work out some reasonable compromise, admitting the facts, responding to the personal ideals of his teachers, and finding other interests to distract him from his obsession with himself.

That is why teachers must get close to their pupils. No stiff or remote person can do it. People are allergic to themselves in need of the loving touch which will relax their inward tensions.

ANGLICAN CYCLE OF PRAYER

April

5. Coventry, England
6. Cuba
7. Dallas, U.S.A.
8. Damaraland, South West Africa
9. Delaware, U.S.A.
10. Delhi, India
11. Derby, England

The Living Church

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. Most letters are abridged by the editors.)

Endurance Test?

Robert C. Palmer says that "acolytes who can't stand or kneel ought to be retired" [L.C., March 22]. Does he propose that they stand throughout a sermon? Some sermons are 45 minutes long.

Does he himself stand during the sermon?
MIRIAM J. STEWART
Teacher
Brooklyn, N. Y.

Before the Pullmans

In "Reporting God and the Devil" [L.C., March 22], there is a version of the oft-repeated canard that the Episcopal Church waited for the pullmans" as an explanation of its current weakness and lack of mass appeal. "After the Revolution . . . Episcopalians tended to sit on their laurels . . . as the United States expanded," says Mr. Welles. The facts do not bear out this statement.

In 35 of the 50 states the Church was organized before the state was admitted to the union; in three, the same year. Episcopalians have an impressive list of "firsts" in connection with our territorial expansion (churches, hospitals, colleges); not the least of these in Kansas, cited by Mr. Welles, where we still have the oldest church building in the state, and a college before the Civil War, and a chapel when Ft. Riley was the westernmost outpost of "civilization."

Whatever the cause of our lack of mass appeal (vis-à-vis the 30 million Methodists and Baptists) it is not because we did not go in on horseback. There was plenty of zeal in those days.
R. ELLIOTT BROCK
Hudson, N. Y.

Approach to Unity

The Bishop of Oklahoma appointed me diocesan representative on behalf of the ecumenical movement, and I go to an annual conference with the Rev. Dr. James Kennedy, who is secretary of our national Joint Commission on Ecumenical Relations.

I presented this report at the Oklahoma diocesan convention:

" . . . Approaches to unity can make for divisions among the very promoters of unity. Many of you who were at the Philadelphia General Convention, 1946, recall the debate that made for hard feelings and disunity among ourselves. The big contribution of the Philadelphia General Convention was in the initiation of changes in Christian education, and not in the furtherance of unity.

"Abroad, in particular within nations who never experienced the Reformation and Counter-Reformation, there is bound to be a closer approach to Church unity than among ourselves who carry historic wounds of the past. This means both a greater opportunity for progress in unity, and a greater danger that the unity may be superficial and of no abiding consequence.

"We Episcopalians, Catholic in faith and order, and Protestant in freedom, do have a

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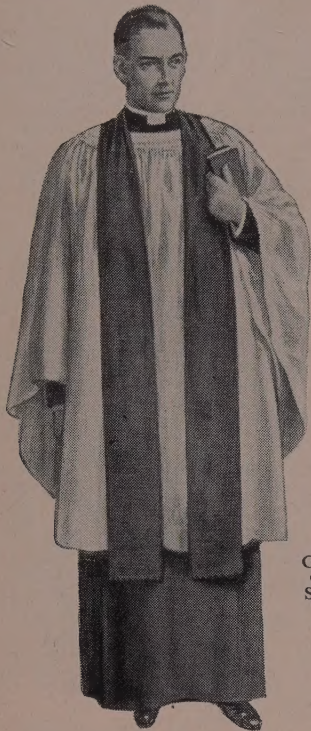
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"Therefore, begin with prayer and work for Church unity on the local level.

"Approaches to unity are mistakenly likened to courtship. It is rather like getting along with your in-laws. . . . We seek to gain better understanding of our estranged Christian brothers, and our first cousins, the Jews."

(REV.) FRANCIS J. BLOODGOOD
Trinity Church

Tulsa, Okla.

The Study of World Order

With chin out and both feet planted firmly in mid-air, THE LIVING CHURCH [March 15] has again editorialized on behalf of the Fifth World Order Conference's views.

Although the wide gulf that exists between us on even a basic premise makes discussion difficult, we are certain that these views asking for Communist China's recognition, co-existence, a lessening of tension through conciliatory gestures on our part, and blaming American policy for Communist pressure fit Communist propaganda purposes by coincidence rather than by intent. Unfortunately, the harm that they do in undermining the strength of our position and our opportunity for survival is the same, and the sincerity of your error is of no assistance.

Is it not time that you and delegates like you understand that you do not represent three million Episcopalians at such conferences? The simplest exercise of responsibility should prohibit the Church from being misrepresented by people who remain unknown to the vast majority for whom they presume to speak.

The manner in which delegates are chosen is so indirect and so far from the principles of representative government that these delegates represent no one but themselves. There is no machinery set up by which these delegates might speak as representatives, and we are not the kind of authoritarian body in which anybody may speak for us, most particularly on politics, without having been selected directly by us to do so. If this were clearly recognized, no irresponsible flight into fancy such as you support would ever have reached national prominence.

EUGENE O. GOEB
Civil Engineer

West Allis, Wis.

Editor's Note: Our correspondent is correct in saying that the members of the World Order Study Conference represented no one but themselves. They made no claim to represent anybody else. He is not correct in addressing the editor of THE LIVING CHURCH as a member of the conference.

Doctrine and Reassurance

We are very grateful for your editorial of March 15, with its promise of continued discussion of the causes of the petition asking the Bishops to speak out in reassurance that the Episcopal Church has not departed from, but is still committed to "the Doctrine — and Discipline of Christ, as the Lord has commanded and as this Church has received the same."

We shall look forward eagerly to your proposals for "dealing with the situation" [see

L.C., March 22 and 29.] We sincerely hope our Presiding Bishop will tell us, who are so troubled, what he believes is the right way to deal with it.

HAROLD F. LESLIE

DOROTHY DOANE LESLIE
(Mrs. Harold F.)

Wellesley Hills, Mass.

Solution for Shmooianity

Your article upon the subject of anger and "shmooianity" was most interesting, especially since it was in the same issue [L.C., March 15] with Mr. Dees' withering and raging attack.

Obviously, when one is angry, he is not in a state of love. This is your and every man's "natural" feeling. It is precisely the state of original sin which we are all in, defining original sin as those passions and desires which destroy love. If we are angry, we see no way out but to indulge it or to conceal it (repress it). If we indulge our anger and continue to do so, we will find that we will eventually become compulsively angry, and if no opponent is around we will take it out on our family. Anger and alcohol are similar in that one feels compelled to "take out" the former and to "take in" the latter. They both are habit forming.

The other alternative is to conceal anger, suppressing it until, as you say, pressure of accumulated frustrations are built up that will do damage to us and our work. What else to do, unless one could conceivably become shmoo-like.

Well, you will find precisely what to do right in the service of Holy Communion in the prayer book. Anger is a sin, and what do we do with sins? The first thing to do is to admit that you are angry (I am guilty of anger). This is confession. Then you can realize that if you indulge it you will eventually become chronically angry, or if you conceal it you will suffer severe inner tension and hurt yourself. When you face this dilemma, it should be clear that the most desirable thing would be not to be angry at all, and you sincerely and earnestly "will" to get rid of it entirely — this is repentance. Then you make a movement of faith and ask God to take it away from you.

Then something quite remarkable happens. You do not feel angry any more, as anger has been completely "taken away." This state is the gift of God and can nowise be entered without His giving it to you. It is the state called salvation — you have been saved from the sin of anger.

Now is this similar to shmooism? No it is not, because shmooism is a lack of caring how a situation is resolved, or whether right or wrong is done so long as one is not disturbed; it is a form of escape, a shrinking back from the problems of life, and an unwillingness to get hurt.

Now again we seem to be in a dilemma with righteous indignation. No one knows what the outcome of this racial question will be, or how it will evolve. None of us can foresee the future, but we can receive the gift of God's love which enables us to work toward a goal which will be benevolent to all; priest and layman, northerner and southerner, white man and colored. If action is called for it must be loving sacrifice and not passionate attack. It will call for risk and suffering because only loving sacrifice can set any situation "right," not cursed spite.

SARA P. WHARTON
(Mrs. J. B., Jr.)

Baltimore, Md.

The Living Church

The Living Church

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and the Thought of the Episcopal Church.

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THINGS TO COME

April

- First Sunday after Easter
Conventions of Oregon, to 7, and Kansas, to 6; convocation of Nevada.
- The Annunciation
- General Synod, Nippon Seikokwai, Tokyo, Japan, to 11.
New Mexico and Southwest Texas convention, to 9.
- East Carolina convention, to 9; convocation of Liberia.
- Sacramento convention, to 11.
- Second Sunday after Easter
Salina convocation, to 13.
- Conventions of South Carolina, to 15, and South Florida, to 16; special convention of Bethlehem to inaugurate advance fund.
Alabama convention to elect a coadjutor.
- Spokane convocation.
- Consecration of the Rev. George L. Cadigan as bishop coadjutor of Missouri, in Christ Church Cathedral, St. Louis, Mo.
Southwestern Virginia convention, to 18.
- Meeting of the Joint Commission on Approaches to Unity, Webster Groves, Mo.
- Third Sunday after Easter
- Meeting of the Girls' Friendly Society, World Council, in Sydney, Australia, to 26.
- Annual meeting, U. S. Conference for World Council of Churches, to 24.
- Meeting of the Executive Committee of Church World Service, National Council of Churches, in New York.

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that, as we have known
the incarnation of thy Son
Jesus Christ
by the message of an angel
so by his cross and passion
we may be brought unto the glory
of his resurrection
through the same Jesus Christ
our Lord
Amen

—From *The Book of Common Prayer*, p. 233

The Annunciation

This picture, from an altar painting in Cologne Cathedral, shows the Blessed Virgin Mary in that meditative and receptive mood in which, presumably, she heard Gabriel's announcement that she was to be the Mother of our Lord.

The feast of the Annunciation is this year transferred to April 6 because its normal date, March 25, falls in Holy Week. The feast is never celebrated in Holy Week or the Easter Octave.

The Living Church

First Sunday after Easter
April 5, 1959

*A Weekly Record of the News, the Work,
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CELEBRATIONS

Japan Centenary

Bishop Lichtenberger is to open the centenary celebration of the Nippon Seikokwai (Holy Catholic Church in Japan) with a sermon delivered on April 7 at St. Paul's University, Tokyo. The Archbishop of Canterbury will speak at a later service in connection with the observance. The celebration recalls the landing, in 1859, of two Episcopal Church missionaries, the Rev. John Liggins and the Rev. Channing Moore.

MERGERS

Creed for the Anti-Creedal

Traditionally anti-creedal Congregational Christians sat down with their new brethren from the Evangelical and Reformed Church and produced a statement of faith for use in worship. The proposed statement is for the United Church of Christ, formed by union of the Congregational Christian Churches with the Evangelical and Reformed Church, in 1957.

Poetic in form, designed as "a testimony, not a test," the statement of faith is offered for permissive use in the United Church. No congregation nor individual is compelled to accept it, and this fact will be emphasized when the statement is presented for consideration at the United Church's General Synod in July.

The Rev. James E. Wagner (E. & R.) praised the commission which framed the creed, saying they had produced "a true confession of faith, not a cudgel of conformity." He said the commission spoke to four constituencies: the anti-creedal Congregationalists; the E. & R. membership, long wedded to the Nicene and Apostles' Creeds; the membership of other Christian Communions; the unborn generations to come. He said the statement of faith should so speak of the basic Christian affirmations that, "Christians everywhere might easily identify the statement as truly Christian and so feel themselves at home in its content and spirit."

Said a Congregationalist leader, the Rev. Fred Hoskins, "All through the many months of its work, the Commission on a Statement of Faith appeared to enjoy an enviable sense of poise and relaxation.

Doubtless this was related to their recognition that they were preparing no document to be concreted into a constitution, no creed to be employed as a test of fellowship, and no confession which would find its prestige and authority in votes."

Text of statement of faith reads:

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, to whose deeds we gladly testify:

He calls the worlds into being, creates man in His own image, and sets before him the ways of life and death.

He seeks in holy love to save His people from aimlessness and sin.

He judges men and nations by His righteousness will declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord, He has come to us, shared our common lot, conquered sin and death, and reconciled the world to Himself. He bestows upon us His Holy Spirit, creating and renewing the Church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races.

He calls us into His Church to accept the cost and joy of discipleship, to be His servants in the service of men, to proclaim the gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at His table, to join Him in His passion and victory.

He promises, to all who trust Him, forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, His presence in trial and rejoicing, and eternal life in His kingdom which has no end.

Blessing and honor, glory and power be unto Him. Amen.

LAYMEN

An Evangelist, First and Last

Dr. Lewis B. Franklin, of Noroton, Conn., retired treasurer of National Council, died March 21, at the age of 80. Dr. Franklin retired in 1948 after 29 years of continuous service. He was known as a staunch Churchman and an ardent evangelist. The National Council meeting of October, 1948, honored him, saying, "Lewis Franklin is first and last an evangelist, on fire as a bearer of the good news of redemption for nations and individuals."

Lindley M. Franklin, Jr., who was elected treasurer of National Council at the 1958 General Convention, is a nephew of Dr. Franklin.

Dr. Franklin, who was born in Flushing, Queens, N. Y., entered Church service

after a successful career in finance in New York. In 1895, he began his career as a bank messenger, and by 1909 he was vice president of the Guaranty Trust Company. He held that position until 1918, when William G. McAdoo, Secretary of the Treasury, called him to Washington to serve as national director of the War Loan Department, which conducted the Liberty and Victory Bond Drives. He was president of the Investment Bankers Association of America from 1917 to 1918.

At the end of World War I, the late Rt. Rev. Arthur S. Lloyd, then president of the Episcopal Board of Missions, suggested to Dr. Franklin that his experience would be valuable to the Church.

At the time Dr. Franklin was considering several offers of important banking positions, but offered himself as a Church volunteer for four months. He managed the Church's Nation-Wide Campaign which led to a great leap forward in missionary giving through popularization of the duplex envelope system of giving, which specified amounts for missionary and for parish use. This was all part of the development of the Church's National Council in its present form. In addition to his work as treasurer, Dr. Franklin served National Council as its vice president from 1922 to 1937.

Dr. Franklin was active in the missionary program of the Church and visited Japan and Hawaii as well as missions in the United States.

After his retirement as treasurer in 1948, he was named to the Overseas Department and the Council's committee on trust funds. In 1952 he led a campaign for funds for building churches in the diocese of Connecticut.

He is survived by his widow, three daughters: Mrs. Christy W. Bell, Mrs. Rodney Beach, and Mrs. M. B. Devendorf; a brother, L. Murray Franklin; and a sister, Mrs. G. A. Woodcock.

MISSIONS

After Tea, \$3,000

A tea at the Japanese embassy in Washington, D. C., raised \$3,000 for use by Paul Rusch, director of KEEP, in starting a project similar to the Kiyosato Educational Experiment Project, on a smaller scale in a neighboring mountain village in Japan.

Impact in Brazil

by CARMAN ST. JOHN WOLFF

This year is the 10th anniversary of the formation of the three missionary districts in Brazil. In 1890, the Church of Southern Brazil was established as an independent Anglican organization. In 1907 it was received into the American Church as the missionary district of Southern Brazil. In 1949 the House of Bishops divided it into three districts. Here Miss Wolff (for many years a Church worker in Brazil and now associate secretary for Overseas Christian Education of the American National Council — while continuing as ex officio member of the Brazilian National Council) provides insight into the opportunities and problems faced by Central Brazil, the biggest (geographically) yet smallest and youngest (in terms of Church work) of the three districts.

By sheer geographical size alone, the missionary district of Central Brazil presents an opportunity to the Church and especially to its newly consecrated bishop, the Rt. Rev. Edmund K. Sherrill.

In contrast to the situation in the two districts in southern Brazil where Episcopal work began and has grown more extensively, the number of communities in Central Brazil where there are Episcopal parishes is very small. Yet most of the major cities in Brazil are within the Central district. In the cities of Rio de Janeiro and São Paulo the Church is established but it has yet to go to the flourishing capital of Minas Gerais, Belo Horizonte, to Salvador in Bahia and Recife in Pernambuco, traditional centers of Brazilian culture, and large, important state capitals. All through the interior of the state of São Paulo new towns are mushrooming and here the Episcopal Church has a few missions to the Japanese people but almost no Brazilian work. Within the confines of Central Brazil is Brasília, the new national capital in the process of construction which, when completed, will be one of the most progressive cities of the modern world. The staggering distances between the places where there are missions make communication and coordination difficult.

In all of this vast district there is only one entirely self-supporting parish. The rest are missions and partially self-supporting churches. There are three district institutions, an orphanage in São Paulo, a home for elderly women in Rio, and, in the mountains outside Rio, a boys' town. All of these institutions need planned expansion of their facilities in order better to serve the people who so badly need them.

To minister to the 26 parishes and missions and to the institutions there are only 20 clergy, 12 of whom are Brazilian, six Japanese or Japanese-Brazilians, two North Americans. One Brazilian priest is doing graduate study in the United States.

What kind of impact can so small a Church with a limited number of clergy and a meager budget make upon so large and diffuse an area? How can the Church be heard in the midst of the economic, intellectual, and cultural crises which are part of present-day Brazil? Why are there so comparatively few young men of the Church presenting themselves as candidates for Holy Orders? How can the Church begin an effective ministry to the ever-increasing population of the great industrial centers? What should be done about the frequently received invitations to send priests and to establish missions in the rural communities of the state of Parana? How can the Church speak to the students in the leading Brazilian universities found in the Central district? These are questions that must be faced by the new bishop and his clergy. A missionary strategy and a greatly enlarged vision are needed. Bishop Sherrill has placed as one of his immediate plans a series of clergy conferences where real study can be given to the problems of the diocese and plans laid for a renewed missionary witness. He sees a greatly implemented laymen's movement as of extreme importance.

His greatest concern, however, and one which is shared by the two Brazilian bishops, the Rt. Rev. Egmont M. Krischke,

Bishop of Southern Brazil, and the Rt. Rev. Plinio L. Simões, Bishop of Southwestern Brazil, is for the strengthening of the theological training offered by the Seminary in Porto Alegre.

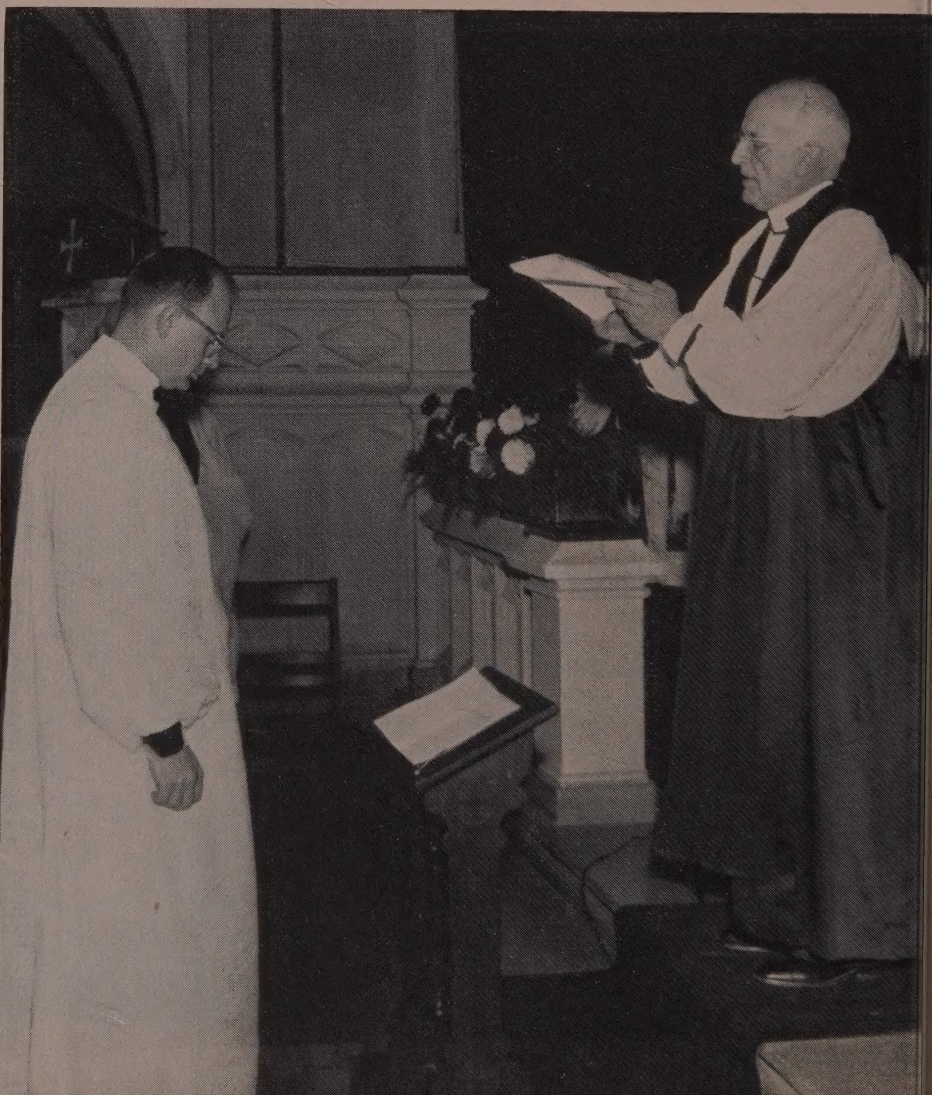
Bishop Sherrill succeeded the Rt. Rev. Louis Chester Melcher, who for eight years was the Bishop of Central Brazil. Bishop Melcher made a notable contribution to the administrative organization not only of his own diocese but of the national Church. Through his leadership the Synod and National Council with its various departments serving the three dioceses were set up.

The Rt. Rev. Edmund K. Sherrill had been five years in Brazil before his consecration which took place in Christ Church, Rio de Janeiro, on the Feast of the Conversion of St. Paul, 1959.

Brazil was one of the few overseas missionary districts which the Presiding Bishop emeritus, the Most Rev. Henry Knox Sherrill, had never visited while in office. The fact that he went to consecrate his son whom he had ordained to the diaconate in June, 1951, and to the priesthood in December of the same year made this a significant and moving occasion both for the Brazilian Church and for the Sherrill family. Bishops Krischke and Simões were

Continued on page 16

Bishop Sherrill and Bishop Sherrill
The questions were in English, but the answers were in Portuguese.



FAMILIES OPPOSE VOCATIONS: One out of four of the younger clergy in the Anglican Church of Canada encountered opposition to his entry into the ministry from one or both of his parents, a nationwide survey has revealed [see also page 14]. Many other men report they encountered opposition from friends and associates. Farm families gave more sons to the priesthood than any other occupational group — accounting for 14.2% of the total. Eleven per cent of the priests were raised in rectory families. Fathers in business, science, and executive groupings gave more sons to the ministry than fathers in such professions as medicine, dentistry, law, and teaching.

LOW WAS NOT LOW ENOUGH: Department of the Air Force has rejected all bids submitted by contractors for construction of the controversial chapel [L.C., January 4] at the new Air Force Academy in Colorado on the ground the bids were "far in excess of official estimates of construction cost." Lowest bid: \$3,831,781; highest: \$4,537,144. The Air Force got criticized in Congress for an estimated cost of \$3,000,000 and for the chapel's ultra-modernistic design. Revision and simplification of the design and its details is now being undertaken, RNS reports.

CANTERBURY IN KARACHI: The Archbishop of Canterbury, en route to the centennial celebrations of the Japanese



Church [see page 7], stopped off in Karachi to preach a sermon and have a talk with Pakistan's President Ayub Khan.

ARCHBISHOPS PROTEST: Southern Rhodesia Parliament, considering an "unlawful organizations bill" designed to suppress African nationalist activity, received a protest against the legislation signed by five local clergymen. Included among the signers were Dr. Hughes, Anglican Archbishop of Central Africa, and the Roman Catholic Archbishop of Salisbury, Southern Rhodesia. Among the several points objected to in the bill is a provision that the burden of proof would be placed on any defendant arrested as a suspected member of an unlawful organization: i.e., he would have to prove himself innocent. In Holy Week, press reports from Southern Rhodesia were saying that officials were taking cognizance of the protests



against the repressive legislation and drafting more moderate measures.

Slated for release under the softer policy was the only white man arrested during Rhodesia's troubles, Guy Clutton-Brock, who has successfully pioneered in developing a coöperative farm in connection with St. Faith's Mission. This highly-regarded endeavor had reached the point where Mr. Clutton-Brock felt he could leave it and move on to start work in Bechuanaland.

PROOF OF THE BURIAL? A hitherto undeciphered epigraph (inscription) near what is believed to be the tomb of the first pope under the altar of the confession in St. Peter's Basilica is dated about the year 160 A.D. and is said to read: "Peter is buried here." This is one of the findings revealed by Prof. Margharita Guarducci of the University of Rome in a three-volume report based on a five-year study of the ancient graffiti, or wall scratchings, in the immediate area of the spot where Peter reputedly was buried after his martyrdom around 67 A.D.

PRIVILEGE OPPOSED AND FAVORED: North Carolina senate has sent back to committee a bill which would protect a clergyman from being forced to reveal information confidentially communicated to him "in his professional capacity under such circumstances that to disclose the information would violate a sacred or moral trust." Meantime, the District of Columbia Bar Association has announced support of a bill introduced (by Rep. Abraham J. Multer, D., N. Y.) in Congress to protect communications given a minister by those coming to him as penitents. [For a review of the legal situation in the various states, see L.C., March 1.]

NAM'S CLERICUS: National Association of Manufacturers has named an 18-member clerical advisory council, with the assigned mission (in NAM's words) "(1) To alert the association's members to major trends of thought in religious circles regarding moral and ethical problems affecting American business, and (2) to present industry's point of view on such questions to the clergy and lay people of the na-

tion's churches and synagogues." Episcopalians on the board are: the Rev. Mark D. McCallum, rector of All Saints', Omaha, Neb., and the Rev. Percy F. Rex, rector of Trinity, Wilmington, Del.

ELECTION IN ALABAMA: Alabama's convention will reconvene on April 14 to elect a coadjutor. Bishop Carpenter, the diocesan, requested a coadjutor at the January session of convention.

TRAGEDY AT SEWANEE: Gareth Moultrie Ward, 23, a University of the South junior, was accidentally shot to death by a fraternity brother in a University dormitory last month. Mr. Ward, whose mother lives in Memphis, Tenn., was examining a derringer pistol with two other students when the supposedly unloaded pistol fired.

CASH FOR MORE RELIGION: Kenyon College has received a grant of \$18,000 from the Lilly Endowment, Inc., to permit augmenting college offerings in non-Christian religions and in the theology, philosophy, and history of Christianity. The college expects to add a full time faculty member from outside the U.S. to its department of religion.

BOOS FOR THE FIRE ENGINE: While Dr. de Blank, Archbishop of Capetown, was speaking on "Christianity and Social Order" at Stellenbosch University, Capetown, a group of students broke into the meeting with boos and heckling. After the archbishop's talk, some of the students began singing, to the tune of "John Brown's Body," "How the hell can we believe you, you lie — you lie." RNS says it was not clear whether the song was aimed at the archbishop or at a member of the university's Anglican Society (which

invited him to speak) who introduced him. Another uproar occurred when a student asked Dr. de Blank whether he would "sit at the same table with an uneducated Kaffir — of the kind we have in straw huts." The archbishop sat with folded arms, apparently unperturbed by the heckling, RNS said. He said in his speech the Anglican Church is like a fire engine whose duty was to extinguish the fires of men's ambition and hatred, and not merely like an ambulance attending to those burned in the fires.



NEXT PRESIDENT: First official nominee for president in the 1960 elections (as far as we've heard) is Homer A. Tomlinson, general overseer of the Church of God. Brother Tomlinson has spent a lot of time lately going around the world crowning himself king of whatever country he is in at the moment. Apparently he plans to seize power in the U.S.A. by more constitutional means. Br. Tomlinson modestly says he should be president, not because he was a great soldier or because he made a hundred thousand dollars a year before he was 30 (though he admits both statements are true), but because of miracles, signs and wonders. First plank in his "Platform of Righteousness" is a tax limitation to the biblical tithe, 10% which, it is claimed, would be plenty to run both the civil and religious administration of the nation. Military expenditures will be no concern, for "the study of peace instead of the study of war will abolish war."



PRIZES FOR SCHOLARS: Six prizes ranging from \$50 to \$1,000 are offered by the Christian Research Foundation for scholarly papers and books. Undergraduates in theological seminaries compete with short essays on early Christian history. Graduate theological students are asked to submit longer dissertations on the same subject. Biggest prizes are offered to independent writers and students for book-length works on the ancient Church and original translations of foreign language works on early Christian history and literature. Details from the Foundation's secretary, Mr. Ralph Lazzaro, 38 Longview Dr., Marblehead, Mass. Bishop Pike of California is a director of the Foundation.



HOUSE YES, HOUSE NO: RNS reports that a bill (H.R. 5310) to provide that a minister need not count the rental value of a parsonage as "earned income" in determining his eligibility for Social Security benefits has been introduced in Congress. This was designed to counteract effect of another law which permits ministers to count rental value of their house in computing income on which they pay Social Security taxes (in order to be eligible for maximum Social Security benefits). Under the present law, a minister earning more than \$1,200 a year, including the value of his housing, is denied benefits.

INTERNATIONAL

CANADA

Father Pashler

The Rev. Canon C. F. Pashler, one of Toronto's best known clergymen, died suddenly March 9. Rector of St. Bartholomew's, with which he had been associated since he came from England in 1910, he lived and worked closely with the poorest families in one of the city's most depressed areas. An editorial in a Canadian paper said:

"Only a short time before his death he is known to have given the last food in his house to a derelict who came to his door late at night. When friends later protested that the man was a community 'no-good,' he replied that such judgments were God's business and that 'my business is to help anyone in distress.'"

Fr. Pashler was gifted in many fields. The editorial observes that his "scholarship was wide and his cultural interest broad. His personal friendships penetrated through all levels of society, and all who ever met him grieve that death has ended his ministry."

ENGLAND

by the Rev. DEWI MORGAN

New Bishop of Ripon

One of the most distinguished of Anglican historians is to be the new Bishop of Ripon. He is Prebendary John Richard Humpidge Moorman.

Dr. Moorman, 53, who was baptized, confirmed, and ordained in the diocese of which he is now to be bishop has served as a parish priest, as a lecturer at Cambridge, and as principal of Chichester Theological College and chancellor of Chichester Cathedral.

He is the author of a long list of books including the very distinguished *Church Life in England in the Thirteenth Century* and *History of the Church in England*.

Cambridge Church

Successor to the Rev. Mervyn Stockwood (soon to be Bishop of Southwark) at Great St. Mary's Church, Cambridge, is to be Canon Joseph E. Fison who has been precentor of Rochester Cathedral, sub-dean of Truro Cathedral, and who recently accepted appointment as chancellor of Lincoln Cathedral. A distinguished preacher and writer, Canon Fison visited America in 1956.

Dr. John Lowe Resigns

Holder of one of the most important academic positions at Oxford, the Rev. Dr. John Lowe has resigned on grounds

of ill health. He has been dean of Christ Church Oxford since 1939, an office which involves being head of one of Oxford's largest colleges and at the same time dean of the cathedral of the Oxford diocese.

Now 60, Dr. Lowe was born in Canada and began his studies at Trinity College, Toronto.

SCOTLAND

Raised Stipends

by the Rev. THOMAS VEITCH

Mr. H. J. N. Fentiman, secretary and treasurer of the Representative Church Council in Scotland has sent these facts to the seven diocesan councils:

The share of Dunderdale Income for each of four Church funds in 1958 was \$8,000. The Dunderdale Bequest is a vast endowment; its income is divided annually between the four principal funds.

A surplus of \$20,000 was carried forward from 1957 in the Clergy Stipend Fund, and the Board was able to raise the minimum stipend from \$1,600 to \$1,728. It was estimated that additional grants needed would use up about \$16,200, but by the end of the year only \$2,400 had been drawn. This was because of an increase of \$1,200 in contributions, and an increase of \$7,000 in interest and bequests. But the principal reason was that many of the poorer congregations had gallantly undertaken raising the necessary increase of stipends themselves, and had not drawn upon the central fund. The R.C.C. has declared a minimum stipend of the same amount for 1959, but the Board has been given power to raise this when all information about local sums raised has come in. There is good hope of a further increase.

The Home Mission Fund provided grants of \$6,000 toward the stipends of priests in charge of mission churches, and of \$10,000 to aid the dioceses in their expenditure on mission work and curates' salaries.

The Sites and Buildings Fund received contributions of \$13,000 during the year. There is a balance of \$50,000 in the Fund, plus sums already earmarked totaling another \$20,000. There are, however, many new churches needed, and a contribution of 30¢ from every member in the Church is suggested.

The Education Fund made grants of \$750 to day schools; \$1,600 to Sunday school work; adult religious education, \$1,000; students, \$1,000, and youth work, \$30.

For the Overseas Mission Fund the Church raised \$21,000. A sum of \$15,000 was required for commitments in Nagpur and Kaffraria; \$1,300 was also set aside for work in the Windward Islands.

Contributions to the Social Service Board fell by \$60 to \$3,700. The money is spent mainly on the salaries and expenses of the social service workers.

How To Make A Retreat



Cultivate a sense of aloneness, says the author, when you make a retreat; go for a walk, or find a place where you can be alone with your thoughts.*

**If you do it well, you go home with new power
and wisdom to meet your problems and duties.**

by Constance Garrett
Resident Warden, St. Martin's House
Bernardsville, N. J.

You make a retreat; you do not go to a retreat. That is, you do not go to something that is there, all complete in itself. There can be no retreat for you unless you make it. The retreat house, the staff, and the conductor are there ready to serve you and to aid you, but it is up to you whether or not you make a retreat, and whether you make a good retreat or a poor one.

How do you make a retreat? First, you go with desire to draw near to your Lord, to know Him better and to love Him more. In preparation for the retreat you ask God's help in accomplishing this purpose. You lay aside for the length of the retreat all your problems, duties, and concerns that you may give Him your whole attention during retreat. If you make a good retreat, you go home with new power and wisdom to meet your problems and duties.

You must go in simplicity; simplicity of thought and behavior. Let your clothing be simple, comfortable, and orderly, and then forget about it. Let your simplicity extend also to food. You will be served ample food at the table. If you *really* have to have some special food, or if you

really can't eat certain foods, be sure to discuss this with your hostess when you make your reservation. Better still, adjust to conditions. There is always a variety of food at each meal so that you can avoid what you should not eat and still have enough. A bit of self-discipline never marred a retreat. Refrain from asking favors or requiring special consideration, for your own sake as well as for the sake of the hostess and cook. Forget your little demanding self for a few days.

Practice simplicity in all your actions. Arrive a bit early so that you can get settled in your room, copy the schedule, learn the lay of the house, settle your account. Pay a visit to our Lord in the chapel; get into the mood of the retreat.

Go to your retreat in humility. Know that you have no responsibilities except with our Lord. Don't try to manage either the situation or other people. Keep your thoughts on our Lord and dwell in His presence. That is a job big enough.

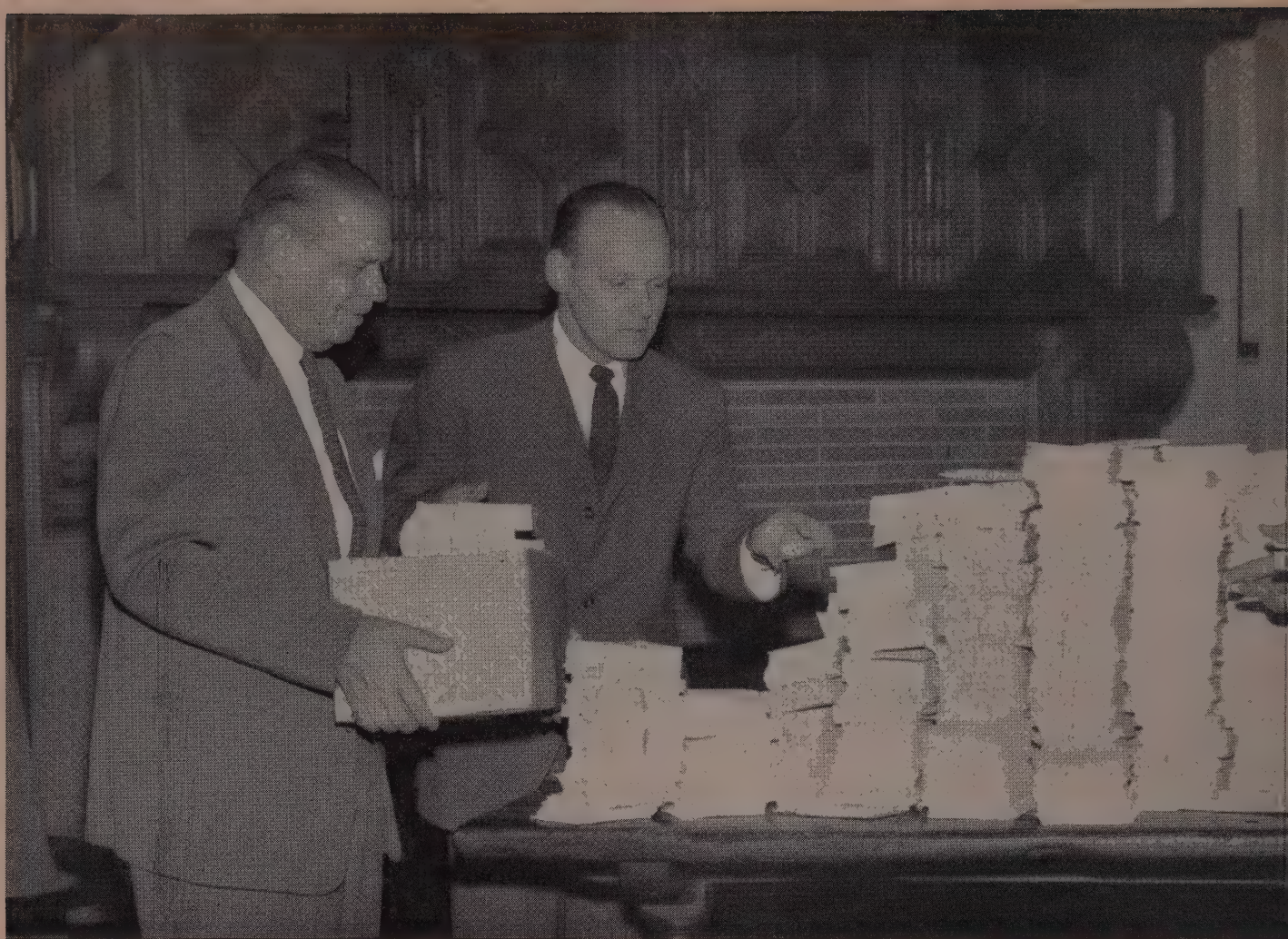
Let your humility guide you in receiving the addresses and other helps from the conductor. You may think he is quite wonderful, but unless he leads you closer to God, he has failed insofar as you are

concerned. You may think his addresses are weak, or you may find his personality unattractive, and you may be right or you may be wrong. In any case, practice humility. Don't criticize; don't think about the man. Know that God the Holy Spirit has brought you to this retreat and it is here that He will give you a wonderful blessing if you will let Him. Give yourself over wholly to the Holy Spirit. He will lead you into truth and peace.

Let your humility keep you silent. Remember that you and all others present have come to be with God and to learn of Him. If you talk, you are interrupting God as He would speak to you and to the other person. You are saying in effect, "Don't pay attention to God, I don't. Listen to me, for I am more important than God." Silence throughout the retreat on the part of everyone except the conductor is necessary if each one is to hear God speaking. Remember, however, that silence is not an end in itself, but only a means toward communion between God and the soul. If you have to speak about

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*Picture taken at St. Martin's Retreat House.



As the weeks of Lent rolled along, over 22,000 pledge cards poured into diocesan headquarters, and Bishop Gray (right) looked at each, and wrote countless personal letters. Shown also are Morton O. Nace (left), the general secretary of the department of youth and laymen's work; and author of this article, Hervey E. Stetson, Connecticut's assistant executive secretary, and general secretary of the department of promotion.

CONNECTICUT'S THREE YEAR CRUSADE

This diocese, says the author,
has prepared to meet the challenge
which the years ahead will surely bring



by Hervey E. Stetson

Connecticut's Crusade for Christ, held originally during Lent, 1957, has since that time gone through two more phases. We report here information and results of all three phases, through December, 1958.

In the spring of 1956, four lay members of the diocesan department of promotion proposed to the diocesan, Bishop Gray, that a series of area dinners be held in the diocese during the fall of 1956. Their idea specifically was to invite all parochial clergy and seven lay leaders from every parish and mission in the diocese to come together for dinner with the bishop and diocesan staff. Those to be in-

vited from each church were to include: the rector, both wardens, the clerk, the treasurer, the president of the local woman's auxiliary chapter, the key man, and the Every Member Canvass chairman.

Realizing that the proposal had more than the usual merit, the bishop felt the time was ripe for a definite program of evangelism and that the fall area dinners might well be the time and place to initiate such a program.

After considerable discussion and planning, the program as presented by Bishop Gray outlined the work of the Church starting in a diocesan mission and carrying on through the far-flung overseas mission work of the Episcopal Church. As a climax to his presentation, the bishop called upon every church in the diocese and all people therein to conduct the Crusade for Christ in Connecticut.

He designated the period of Epiphany, 1957, as the time for preparation, and Lent, 1957, as the period of action. Every communicant of the Church in Connecticut was to be asked to do those specific things in Lent:

- (1) Pray daily using the special prayer given to him.
- (2) Attend at least one Church service every Sunday in Lent, and as many weekday services as possible.
- (3) Endeavor to bring with him to each service attended at least one non-Church goer.
- (4) Try in Lent to bring someone to baptism or confirmation or both.

To carry out the Crusade, Bishop Gray asked that in each parish and mission an every member visitation be held during the Epiphany season, not for money, but for participation in the Episcopal Crusade for Christ. He requested that this be a true canvass with every person visited in his or her home.

The bishop emphasized that the entire effort was in answer to a specific request and resolution passed at the 1955 General Convention of the Church which called upon every adult person in the Church, after his baptism and confirmation in the Church, to seek to bring another person into the life of the Church within the year. He summed up by saying, "The Church has called, Connecticut must answer." He pointed out that, in addition to the call from the Church, many members of the diocese had indicated that they felt the time was ripe to have a genuine effort to enlist every member of every parish and mission in a movement to bring new devotion, new life, and a new conception of Christian service to all.

Bishop Gray made it clear that, while it seemed wise to concentrate the effort within a definite period of time, the results, of course, would be timeless. He said, "I have no fears about such things as our financial problems if we are truly meeting the fundamental responsibilities of membership in the Church." The entire burden of success was placed squarely on the shoulders of the lay people in the

diocese, as the bishop cautioned, "The success or failure of the Crusade for Christ in Connecticut will depend primarily on the response of the leadership in the parishes and missions; upon whether or not you will first of all give to the program your own personal pledge of devotion."

More than 1,000 of the lay leaders of the diocese heard the call from the bishop and went back into their respective local churches to implement the Crusade.

During November and December, 1956, the diocesan department of promotion prepared Crusade materials for use in each church. These included: Crusade posters for use in the church and parish house; combination pledge-prayer cards to be taken into the homes and signed by the individuals and returned to the bishop; colorful crusader's identification buttons; and finally, a typical Crusade call in a form which could be presented in the local church as part of the crusader's training. Early in January, 1957, Christ Church Cathedral, Hartford, was the location for a Crusade rally, and in attendance were approximately 1,200 clergy and lay people. Veteran observers noted that it was the largest group in attendance in the cathedral to their knowledge. Highlights of the rally included an address by the bishop and the Crusade training dramatization performed by professional actors. At the conclusion of the rally, representatives from each of the 187 churches in the diocese filed into the cathedral parish house and picked up the complete material kits for their churches.

Most of the participating churches held their Crusades on the next Sundays: February 10, 17, or 24, 1957.

Immediately after Ash Wednesday, Bishop Gray began to receive message after message from clerical and lay leaders throughout the diocese who were moved deeply by the sincerity of all the members visited and the fact that the promises made on the pledge cards were really being taken to heart. Case after case was noted where parish church attendance had doubled, tripled, and in some cases, quadrupled at all services on Ash Wednesday. As the weeks of Lent rolled along, reports continued to come in mentioning that attendance at all services during Lent was far greater than at any other period during many of the churches' histories. Signed pledge cards numbering over 22,000 poured into diocesan headquarters, and Bishop Gray looked at each card personally and wrote countless personal letters to many of the participants.

Without a doubt this has been the most moving evangelical endeavor in Connecticut in generations, proving again that the lay members of the Church are concerned with the basic concepts of their religion.

Realizing that many new people had been brought into the Church by the first phase of the Crusade for Christ, and many "backsliders" brought back, it was now

Continued on page 21

Blessed Are the Young

In the rich language of Christian devotion, the Virgin Mary is sometimes called the "glory of womankind." This is good and fitting language, for the mother of our Lord certainly fulfilled the role of woman more completely and sublimely than any other.

Yet St. Mary stands, also, as a symbol of the fulfillment of youth. She was probably a teenager when the Angel Gabriel was sent to call her to a destiny of glory and sorrow. Some of the ancient traditions say she was a very young teenager.

It is, therefore, quite fitting and proper to think of the Blessed Virgin as the great example of the tremendous capacities for courage, self-giving, and achievement which are the heritage of the adolescent.

Anyone who has raised, taught, or worked with teenagers should be able to sense the tremendous capacities for good and evil which are present as the child begins to disappear, and the adult begins to replace him. In a broken and divided world, the adolescent finds it hard to channel his new energies and new creativity into constructive channels. The calls to conformity (often to conformity to a hideously perverse view of life) encounter the calls to rebellion (often to most misguided rebellion).

This is the time when the great voices of the world, the voices of prophets and poets, scholars and saints, begin to reach the mind of the near-adult. But this is also the time when the devil's spokesmen begin to get a real hearing — the cynics and skeptics, the voluptuaries and the false prophets. To the youths hungering after the meaningful fulfillment of life are offered both the genuine and the specious forms of fulfillment.

The perils of adolescence should never blind us to the tremendous opportunities this age presents. The adolescent brings to his Church a mind and a body nearing their peaks of capacity for achievement. And as the body is, in most cases, strong, vital, untired, unsoiled, so the adolescent mind is relatively free of the burdens of world-weariness, disillusionment, and prejudice. The undefeated mind is ready to seek the good in hope. The mind not yet broken to materialism's harness, has the capacity for adventures, for pattern-breaking.

The teenager knows fear — sometimes deep and tormenting fears. But the teenager also has the capacity for the conquest of fear which is what heroism really is.

It seems to us that tomorrow, the Feast of the Annunciation, is a specially fitting time for the Church to reassess her young people, and to venture greatly along the road of calling them to a share of St. Mary's heroism.

This seems a time for straight talk with the adolescent — for a frank facing of the unpopularity of the

Christian life in a corrupt age; for an honest call to sacrifice and the kind of self-finding that only comes with self-giving; for a call to heroic nonconformity that does not minimize the dangers of that nonconformity.

If we remain content to try to hoard the welfare of our youth by injunctions to avoid specified perils (mostly alcoholic and sexual), and if we seek to "adjust" them to the world by persuading them to hypocrisy, we will destroy them in our effort to save them. Their lives can only be saved, as Mary's Son told us, by the losing of them for Christ's sake.

This is a good time to present to our youth the realities of service open to them — the summer service projects of the Church and the ecumenical agencies, the altar work of acolyte and junior altar guild, the teaching work, the missionary work. And it is never



too early to present to the teenage boy or girl the possibilities for the fulfillment of life in the vocations of the priesthood and monasticism.

Kipling, writing of the attitude of the English toward military careers, once said, "Ye grudge your sons to her service." It is a far more profoundly tragic fact of life that many Episcopal families grudge their sons and their daughters to Christ's service. This grudging has been so effective in restraining the vocational thinking of our youth, that many a seminary class is made up largely of converts, and many a diocesan clergy group has a minority of birthright Episcopalians.

It is almost as if we were afraid that our young people might really so find their lives in Christ that they might wind up, like Mary, being called blessed by all generations.

A Servant Rests

It is only a few miles from the hardware store in Hardin, Mont., up the valley of the Little Big Horn, to the national cemetery on the hillside where Custer fought and died.

Hardin, like many a high-plains county-seat town, has a hard time getting and keeping priests to serve

its struggling mission church. The last time St. Thomas' Church, Hardin, lost its priest it remained without a clergyman for several years.

During this time, it was a young hardware merchant, Albert Wildin, who, as lay reader, kept the weekly services going at St. Thomas'. Montana-born son of an English coal miner, Albert Wildin came to Hardin to go into business after his return from war service in the Pacific. During the priestless years, it was Albert Wildin who represented St. Thomas' in the local ministerial alliance, and he was one of the faithful group that built with their own labor a new church to replace the old store-front church where, for many years, St. Thomas' congregation worshipped.

In 1957, Albert Wildin became senior warden, and soon a priest came to serve St. Thomas'. As warden, choir member, lay reader, delegate to diocesan con-

ventions, Albert Wildin served two busy devoted years.

When his term expired last January he was dying of cancer.

In mid-March, his family, his friends, his fellow-veterans and his priest made the short drive from Hardin to the national cemetery, carrying the body of Albert Wildin to rest.

Albert Wildin's life was lived outside the realms of high statesmanship, publicity, and acclaim. Yet it seems to us that few lives can be more fruitful than one devoted to maintaining the existence of a local church under difficult conditions. Few callings are greater than that of the leader of the worship of the children of God. There is, in the life of Albert Wildin, a simple and most moving symbol of the greatness of opportunity for service which Christ offers to all his disciples.

BOOKS

No Mere Pegs

ST. ODO OF CLUNY. Being the Life of St. Odo of Cluny by **John of Salerno** and the Life of St. Gerald of Aurillac by **St. Odo**. Translated and Edited by Dom **Gerard Sitwell**, O.S.B. Sheed & Ward. Pp. xxix, 186. \$4.50. (The Makers of Christendom. General Editor: Christopher Dawson.)

The Makers of Christendom" series, edited by the distinguished Roman Catholic historian, Christopher Dawson, has made another valuable contribution to our knowledge of the middle ages in the translation by Dom Gerard Sitwell, O.S.B., of John of Salerno's life of St. Odo of Cluny and St. Odo's life of St. Gerald of Aurillac.

It is difficult for the average person to understand the thoughts and motives of those who lived in the first half of the 10th century. The descent of the Norsemen seemed about to destroy the little that remained of Roman civilization. Both of the lives here translated have great value as contemporary witnesses, one an eminent monk and the other a Christian layman.

While the life of St. Odo shows little understanding of his place in world history, it does show the difficult task he set before himself in endeavoring to raise the level of a decadent monasticism. Although the miraculous plays a large part in both lives, it does not prevent us from seeing the real character of the man. Neither life is a mere peg on which to hang marvelous tales, as are so many lives of medieval saints. John of Salerno does not claim to have been a witness of a miracle

of St. Odo, and he states that he will prove patience as his outstanding virtue. This virtue he found particularly needed in dealing with his recalcitrant monks when he was elected abbot.

Considering the difficulties of travel, St. Odo made an extraordinary number of journeys to Rome and elsewhere. Not the least interesting part of this narrative is the description of his adventures on these travels.

Of St. Gerald, we have little except what St. Odo tells us, though in his lifetime and for many years afterward, he was well known in Southern France. This life shows the difficulty of conforming the conduct of a layman with even the minimum requirement of the Christian ideal in those troublesome times. Many of his acts are narrated which seem to us to be only natural in a decent person but to the author are evidences of unusual sanctity.

Altogether, both men stand out above the level of the times and indicate how the Christian faith managed to survive.

HOWARD T. FOULKES

Alden Hatch, co-author of the biography of Pope Pius XII, *Crown of Glory*, is now busy at work on a biography of Pope John XXIII, reports Religious News Service.

Mr. Hatch (according to RNS, an Episcopalian), recently returned to America from Rome where he gathered material for the book and was granted an audience with the Pope. "I was tremendously impressed by the spiritual warmth emanating from His Holiness," he said. "While he is different in many ways from Pope Pius, they both share the same deep consciousness of the vital role of the Papacy in today's troubled world."

According to Hawthorn Books of New York, who will print the biography, it will not be published for at least three years

to allow time for an accurate appraisal of Pope John's first few years in the Papacy. Mr. Hatch, wrote *Crown of Glory* with Seamus Walshe, an Irish Roman Catholic.

THE FOUR EVANGELISTS. Story and pictures by **Katharine Wood**. P. J. Kenedy. About 30 unnumbered pages. \$2.50.

Katharine Wood, already noted for the children's books that she has written and illustrated, in *The Four Evangelists* charmingly tells the story of Matthew, Mark, Luke, and John, which she illustrates in equally charming fashion.

This is obviously a book for children. It is not surprising, therefore, that it is written from a somewhat conservative critical position (e.g., the Apostles spoke "in foreign tongues" at Pentecost). Legend, however, she sometimes distinguishes as such. There are a few spots where Roman Catholic teaching crops out. But by and large the stories could be read to Anglican children.

Under "The Symbols" (last page but one), "To the left the WINGED LION is St. Mark" should read "To the right," etc.

FRANCIS C. LIGHTBOURN

The 25 key chapters in *Building Up Your Congregation and More Power For Your Church* have been condensed into a new volume, with five new chapters, in a book published in March by Farrar, Straus, and Cudahy. Roger W. Straus, Jr., stated that the year-in, year-out demand for Willard A. Pleuthner's Church workers manuals, necessitated this combined volume. (Retail price \$3.95.)

The new chapters are: "98 Plans and Projects," "Brainstorming. . . the new way to solve church problems," "Ways to Welcome Worshipers," "Prayers For Use of

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Mr. Pleuthner recently wrote "The Sermon Subject Survey," and "Are You Paying Your Clergyman a Living Wage?"

Books Received

THE MOVEMENT OF WORLD REVOLUTION. By Christopher Dawson. Sheed and Ward. Pp. 179. \$3.

GOD AND CAESAR. A Christian Approach to Social Ethics. Essays by Walter E. Bauer, Paul M. Bretscher, George W. Forell, Jaroslav J. Pelikan, Arthur C. Piepkorn, Otto A. Piper, Ernest G. Schwiebert. Edited by Warren A. Quanbeck. Augsburg Publishing House. Pp. 207. \$3.95.

THINGS COMMON AND PREFERRED. Christian Perspectives. . . by Karl A. Olsson. Augsburg Publishing House. Pp. 181. \$2.75.

THE GOSPEL AND CHRISTIAN EDUCATION. A Theory of Christian Education for Our Times by D. Campbell Wyckoff. Westminster Press. Pp. 191. \$3.75.

VENTURE OF FAITH. A Guide to Marriage and the Home. By Mary Alice and Harold Blake Walker. Harpers. Pp. viii, 177. \$3.

BIBLICAL INTERPRETATION. By E. C. Blackman. Westminster Press. Pp. 212. \$3.

NOW OR NEVER. The Promise of the Middle Years. By Smiley Blanton, M.D., with Arthur Gordon. Prentice-Hall. Pp. 273. \$4.95.

A BOOK OF FAMILY WORSHIP. Edited by Elfrieda and Leon McCauley. Foreword by Walter Russell Bowie. Scribners. Pp. xvi, 176. \$2.95.

ADVENTURES WITH CHILDREN IN NURSERY SCHOOL AND KINDERGARTEN. By Elsa Barnouw and Arthur Swan. Thomas Y. Crowell. Pp. 276. \$3.75.



SPACE, ATOMS, AND GOD. Christian Faith and the Nuclear-space Age. By Jack Finegan. St. Louis, Mo.; Bethany Press. Pp. 159. \$3.

THE CHRISTIAN DOCTRINE OF HISTORY. By John McIntyre. Eerdmans. Pp. viii, 119. \$2.50.

20 CENTURIES OF CHRISTIANITY. A Concise History. By Paul Hutchinson and Winfred E. Garrison. Harcourt, Brace. Pp. xiv, 306. \$6.

NEWS

Continued from page 8

co-consecrators. Also present were the Rt. Rev. Athalicio Pithan, retired Bishop of Southern Brazil, and the Rt. Rev. Daniel Ivor Evans, British Bishop of South America and the Falkland Islands.

The whole service was conducted in Portuguese with the exception of those parts said by the Presiding Bishop emeritus acting for Bishop Lichtenberger. Bishop Henry Knox Sherrill asked the traditional questions in English and his son replied in Portuguese. For all who attended the service this was somehow symbolic of the relation of the Brazilian and North American peoples united in one Church, and also of the personal identification of the Bishop-elect with Brazil.

Edmund Sherrill's two brothers, the Rev. Henry W. Sherrill of the Church of the Redeemer, Cincinnati, and the Rev. Franklin Goldthwaite Sherrill of the Church of the Ascension, in Ipswich, Mass., clothed him in his bishop's vestments. All of the clergy of Central Brazil and representatives of the two southern dioceses took part in the service. A large number of parishioners of the new bishop's former parish, Holy Trinity, São Paulo, traveled to Rio especially for the occasion.

The young Bishop Sherrill spoke with feeling of his oneness with the Brazilian clergy who are his larger family and who, with him, will seek direction under God for the growing witness of His family, the Church, in Central Brazil.

SUMMER

Things to Come

Activities for Churchpeople this summer include various conferences and courses, held throughout the country, which will bring together persons interested in learning about and participating further in various areas of the Church's work. Listed below are a number of these meetings and happenings, along with a brief description and pertinent facts.

A school of religion for men and women, sponsored by the Society of the Companions of the Holy Cross, will be held at the order's summer conference center at Adelynrood, South Byfield, Mass., from July 13 to 19. The Rev. Donald J. Parsons of Nashotah House, Nashotah, Wis., will serve as leader, and the subject of his lectures will be "The Origins of Christianity." Information is available from the House Secretary at Adelynrood.

For women between the ages of 18 and 30, three conferences on vocation to the religious life will be held over Labor Day week end. One will be in Newburgh, N. Y., sponsored by the Order of St. Helena (R.D. 4, Box 397, Newburgh); one in Racine, Wis., sponsored by the Community of St. Mary at the DeKoven Foundation, Racine; and the other in Santa Barbara, Calif., sponsored by Sister-

hood of the Holy Nativity at St. Mary's Retreat House. The two-day meetings will give interested women a glimpse of religious life by means of talks, group discussions, and individual conferences. Those who wish may also share in the physical work of the convents. Further information may be obtained from the sister-in-charge at any of these houses.

Some 500 **Churchpeople in academic life** will meet at the Colorado College, **Colorado Springs, Colo.**, from August 26 to September 2, for the 1959 **National Canterbury Study Conference**. Under the title, "The World Under the Cross," the conference will study such subjects as the theology of mission and contemporary culture and art, nationalism, race, and religion. Among leaders will be Bishop Corrigan, suffragan of Colorado, as chaplain, and the Rev. George F. Tittmann, rector of the Church of the Holy Spirit, Lake Forest, Ill., as lecturer.

For **students** who attend college in or reside in the **diocese of Erie**, there will be a **service project and work conference** from June 8 to 11, held at the Chestnut Hill diocesan conference center on **Chautaugua Lake, N. Y.** Information may be obtained from diocesan headquarters or Episcopal chaplains or colleges in Erie.

The **University of the South**, Sewanee, Tenn., will offer a number of courses in different fields. There will be a five-week **graduate school of theology** from July 22 to August 26, offering courses in post ordination study leading to the master of sacred theology degree. Directed by the Rev. Massey H. Shepherd, Jr., professor of liturgics at the Church Divinity School of the Pacific, the graduate school will offer such courses as "The New Testament and the Dead Sea Scrolls," and "The Reformation in Switzerland and in France." Information may be obtained by writing to the dean's office, School of Theology, Sewanee, Tenn.

The **Summer Training School**, also at Sewanee, will be held June 21-27, and will present the controversial C. S. Lewis lectures entitled "Love." This school will include workshops in race relations, alcoholism, Christian education, and devotional life, and among guest speakers will be Presiding Bishop Lichtenberger. Recreation and instruction will be provided for the entire family, and campus facilities will be used by the conferences. Information is obtainable from Miss Ellen Correll, 692 Poplar Ave., Memphis 5, Tenn.

The **Fourth Province Laymen's Conference** will be held on the University of the South campus from June 18 to 21.

The **Sewanee Summer Music Center** will be held from June 21 to July 26, on the campus. The center is directed by Julius Hegyi, conductor of the Chattanooga Symphony, and instrumental students, primarily of high school and college age, will study such subjects as orchestra work, ensembles, sight reading, and theory. Miss

Martha McCrory, of the Sewanee Summer Music Center, 730 Cherry Street, Chattanooga, Tenn., will provide further information. [See L.C., March 8, for information on the Evergreen conference.]

For college and university teachers and administrators, the **Church Society for College Work** and the **Division of College Work** of National Council will hold two **summer schools in theology and religion**. The first school, at **ETS, Cambridge, Mass.**, will be held June 23 to July 28, under the guidance of the Very Rev. John B. Coburn, dean of ETS, and the Rev. Albert T. Mollegen, of Virginia Theological Seminary. The Rev. Richard B. Stott will serve as chaplain. The second school, at the **Church Divinity School of the Pacific, Berkeley, Calif.**, will be from July 26 to August 30. Bishop Bayne of Olympia and the Rev. W. Norman Pittenger of General Theological Seminary will be the faculty, with the Rev. John L. Denson, III, as chaplain. These schools strive to provide teachers and administrators with an opportunity to enhance their knowledge and understanding of the Christian faith through lectures, seminars, and group discussions. The costs of room and board will be paid by the Church Society for College Work, and additional financial assistance to a maximum of \$150 for travel and of \$100 for miscellaneous expenses may be requested from the Church Society. Application blanks are obtainable from the Church Society for College Work, 3515 Woodley Rd., N.W., Washington 16, D. C.

The **Children's Division of National Council** announces that **vacation Church schools** will operate under a **new program**, group-graded to combine two years instead of the usual three, and with a single basic guide for use by all school leaders. Entitled *Weeks of Growth*, the guide is a how-to-do-it book, and includes such subjects as organization of the school, characteristics of children at different ages, and lesson planning. It is felt that this experiment will help solve teachers' problems of dealing with too wide an age range.

The course book for 1959, *God is Great, God is Good*, combines grades one and two (primary). Three more courses will follow in 1960, and in 1961 there will be an additional two, completing the series. The basic objective of the series is "to help children see, understand, and respond to God's action in their lives and in the lives of others," says a spokesman for the Children's Division.

The **Cathedral of the Pines**, at **Rindge, N. H.**, an outdoor, interchurch shrine, will offer Episcopal services of **Holy Communion** on Sundays at 8:00 a.m. The cathedral is open for prayers and meditation from April to December, weather permitting. Services of many different Churches, including the Polish National Catholic, Greek Orthodox, and Syrian Orthodox, are held there.

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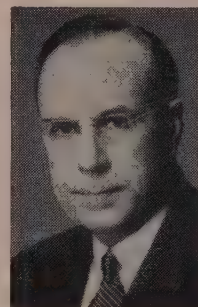


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sorts and conditions

IS GOD a Christian? The *Saturday Review* raised this question recently, quoting a student who was participating in a study of religions.

THE question is a good one, an "existential" one. That is, the serious facing of such a question reminds us that human beings cannot capture God with their thought-categories, cannot bend Him to their loyalties — even their highest loyalties — indeed, cannot limit or confine Him in any way. The Christian has to admit that it is not correct to say that God is a Christian.

BUT a Christian who wants to cope with this question has to be something of a technical logician if he is to know what he means by what he says. The real problem here is not just the problem of the relationship between God and Christianity but the problem of the relationship between God and anything at all that is said about Him.

GOD is good. God is righteous. God is love. God is our Father. These are all statements which are accepted as true by believers in God, and yet they are only partially true. They are anthropomorphic or finite ideas which help us to get some idea of God. But to say that God is "a something," i.e., a member of the class of things which possesses these qualities, is at best a figure of speech, at worst a falsehood. It is as erroneous to say that God is a good being, a righteous person, a lover, a father, as it is to say that He is a Christian.

AS DR. HALL put it in his great work on dogmatic theology, "All divine names and attributes are analogical and symbolical, for they describe the Infinite in human and finite terms. Such terms are necessarily inadequate; and when pressed in their ordinary and finite connotations, take on the appearance of mutual contradiction and falsehood."

SO, when an "existential question" about God bothers us, it comes as a wholesome reminder that we have been allowing ourselves to get a little too chummy with the idea of God in our standard theological and devotional language.

YOU CAN'T analyze God and assign His attributes to various logical classes. Assuming that we could comprehend infinite truth, infinite goodness, and

infinite love, we could not divide the divine essence even into these infinite classes. God is one and indivisible. The tri-personal character which He has revealed to us is not actually an exception or contradiction to His oneness. Rather, it is a part of the perfection of His oneness. But that is too large a subject to get started on at this moment.

TO RETURN to the question about God being a Christian: the warning the question gives against trying to put God in a pigeonhole was brought up in connection with the relationship between Christianity and other religions. Should we regard all religions as essentially equal in their groping out to apprehend Him who cannot be comprehended?

WELL, yes — in their groping out. But Christianity's claim is that besides the long process of human groping there is a unique process of divine self-revelation in history: that God chose to reveal Himself to one particular nation — the Jews — and finally to reveal all that can be known humanly about Himself in the life and death and resurrection and ascension of one particular Jew named Jesus of Nazareth.

MAN reaches up roughly on an equal basis. But when God reaches down there is no question of equality. Christianity was not invented by the nations of the west. It came to them from the middle east with an imperious claim to acceptance, a claim which it made good against all competitors in the ancient mediterranean world. "God has visited and redeemed His people," was the claim. If it is true, it does not mean that God is a Christian, but it does mean that to be a Christian is to act in accordance with God's will for mankind.

THERE IS a great deal we can learn from other religions, high and low, from other cultures, from other philosophies and scientific investigations. But in the things of God, we must refer the contributions of non-Christians to the standard of Christ. If they are in harmony with what we know of Him, they are all right. Otherwise, they aren't.

THUS, the existential question leaves us with our minds as closed as ever as far as the primacy of the Christian revelation is concerned. This in turn leaves the world on a spot as far as the role of religion in the averting of atomic destruction is concerned. But then, religions never have been very good at preventing war, even among people who were in perfect theological agreement.

PETER DA

The Living Church

Making a Retreat

Continued from page 11

something important seek the hostess or the conductor aside from others and speak briefly and quietly.

Go to your retreat in obedience. Keep the rules of the house and retreat; they will not be many or confining. Keep your room neat. Go to meals promptly; do not continue to read or pray or sit after the bell sounds for a meal and keep the others waiting for you. It is discourteous to the conductor to go to the addresses late; it is discourteous to God to go to Holy Communion late. Good manners mean that you are unconsciously considerate of others even while you are consciously considering God.

The times between the meditations or addresses given by the conductor are your opportunity for meditating and praying. Cultivate the sense of aloneness even though others may be near you. Go for a walk if conditions permit, or find a place where you can be alone with your thoughts. Spend much time in the chapel in prayer, meditation, contemplation. There in the quiet, perhaps before the Blessed Sacrament, just kneel and look toward God, knowing that He is looking toward you. Be still in His presence and know that He is God and that He is drawing you to Him with His longing love. Adore Him. Promise Him whatever He is asking of you. Obey Him.

One who is just learning retreat will probably want to read between addresses. If you can, use a book which parallels the theme of the retreat. You may find books on the subject laid out for you, but don't spend your time going from book to book. Select one and keep to it. Read the Bible; you are sure to find in it much on the theme of the retreat. Don't spend all free time in reading. Take some time, as much as you can use well, for prayer and meditation. As you become more accustomed to retreat you will spend less and less time reading and more and more time praying, meditating, and contemplating.

Take time for physical rest during the retreat because the soul can respond to God more easily if the body is rested. Go to bed early so that you can be up early enough in the morning to be unhurried. A short rest after lunch is good. Take a book to your room and spend this time reading and sleeping, or find a secluded spot where you can rest and read.

You may enjoy your retreat without being conscious of any special growth in grace or newness of life. Don't worry about that. If you have been faithful in forgetting yourself by drawing near to God much has been accomplished in you by the Holy Spirit. In the days to come you will know a new strength, wisdom, and peace. Make your constant prayer:

O abide with me till I am lost in Thee;
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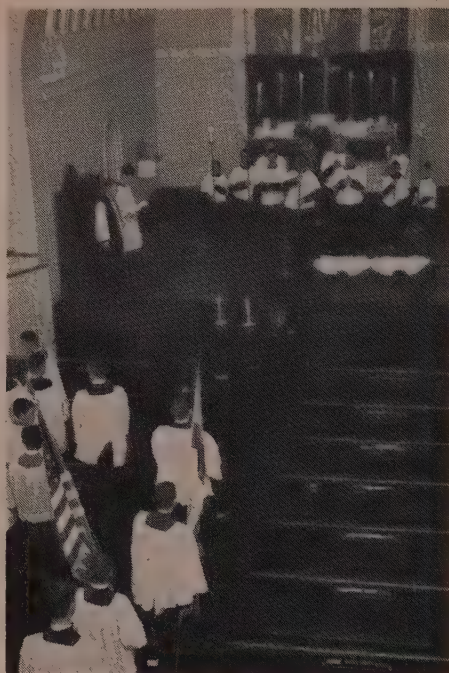


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AROUND THE CHURCH



Acolytes from 16 parishes representing three dioceses took part in the sixth annual acolytes' festival, attended by over 200, at St. Luke's Church, Richmond, Va. The Rev. Canon Albert J. duBois, executive secretary of the American Church Union, was the celebrant and preacher at the Sung Mass. The Rev. Walter F. Hendricks, Jr., is rector of St. Luke's.

A young refugee couple has arrived in the U.S. under new (September, 1958) Public Law 85-892, which admits displaced Dutch citizens from Indonesia. George A. van Lingen, 24, and his bride [at left on cover] have come to the U.S. under the sponsorship of the diocese of Colorado's department of Christian social relations. The van Lingen, both born in Indonesia, were expelled from their homeland after Indonesia established its independence from the Dutch. They were married in Rotterdam shortly before sailing for New York on the "S.S. Groote Beer." The van Lingen are members of the Dutch Reformed Church. The Episcopal Church will sponsor nearly 2,000 of the estimated 10,000 persons who will come to the U.S. under this bill.

Bishop Doll, coadjutor of Maryland, blessed an airplane before its inaugural flight to Bermuda. "The Spirit of Friendship," is an Eagle Airway (Bermuda) Ltd. super Viscount ship.

Grace Church, Salem, Mass., celebrated the 100th anniversary of its incorporation by the Massachusetts legislature at a birthday dinner on March 7. This was one more in a year long series of events marking the parish's centennial year. Guest speaker for the occasion was the Hon. Ernest A. Gross, New York attorney, former assistant Secretary of State, and presently chairman of the Department of

International Affairs of the NCC. Mr. Gross pointed out the necessity of bringing Christianity to bear upon man's problems.

The modified Gothic design structure of the Church of St. Raphael and the Archangel, Oak Lawn, Ill., was dedicated in February, with Bishop Burrill of Chicago officiating. The \$105,000 church has seating capacity of 240, and is the first permanent place of worship and fellowship for the congregation since its organization in 1951. Its vicar is the Rev. S. Michael Yasutake.

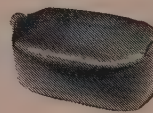
Intercommunion between the Episcopal and Old Catholic Churches is much in evidence at American military installations in Europe. The Rt. Rev. Otto Steinwachs, Old Catholic bishop in Germany, officiated at four Episcopal Church confirmations recently. In Kaiserslautern, at the chapel at Vogelweh (the U.S. army's biggest "city" in Europe) the bishop confirmed 11, and received four from the Roman Catholic Church. At the base chapel in Toul-Rosiere, France, he administered confirmation and preached. In Nürnberg, at the U.S. Army Hospital Chapel, he confirmed four and received four. And in Heidelberg, Bishop Steinwachs confirmed Brig. General J. K. Wilson.

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The Living Church

Three-Year Crusade

Continued from page 13

elt by the bishop that each parish and mission should study and evaluate its local church to see if it was doing an adequate job in the fields of Christian education, devotion, fellowship, evangelism, and stewardship.

A second phase of the Crusade was requested by the bishop at another series of area dinners held throughout the diocese with all clergy and six or seven invited lay leaders from each parish and mission in attendance. He suggested that the parish evaluate itself during Advent, 1957, and begin to put newly discovered program needs into effect during Epiphany, 1958. Copies of the brochure, "How Does Our Parish Measure Up," were made available in quantity for each church.

Different methods were used by participating churches in the conduct of the evaluation: 14% used special parish meetings; 25% appointed special study committees; 10% sent out questionnaires; 20% had the vestry conduct the evaluation; 12% had special committees with members from all parochial organizations; 9% used parish life conferences or missions; and 10% made the evaluation as part of their Every Member Canvass.

These needs and challenges for the future were found: strengthening of adult education program, 20%; more lay visitation and a committee on new members, 20%; building improvement, 16%; reactivating of the entire membership, 15%; need for sacrificial giving and more awareness of the total Church program, 14%; increased fellowship with other Church members, 6%; schools of prayer, 6%; more charitable and social service work through parochial organizations, 5%; a survey of the local church's influence, 3%; more use to be made of individual members' talents, 3%; a revived youth program, 3%; and miscellaneous needs, 4%.

These plans were made to put into effect the needs and challenges discovered: lay visiting and welcoming committee, 9%; regular adult education classes, 5%; organization of prayer groups and schools, 9%; immediate emphasis on better Every Member Canvass, 9%; immediate action on better physical facilities, 8%; special survey for new members, 7%; better teacher training, 7%; a parish council organized, 4.5%; certain parochial groups reorganized, 4.5%; began the publication of a weekly or monthly newsletter, 4.5%; reorganized youth work in the parish, 4%; neighborhood worship-social meetings, 3.5%; miscellaneous actions, 4%.

It is always difficult to measure programs of this type in terms of direct gains made but certainly phases one and two were successful when one realizes the great opportunities facing the Church in Connecticut.

At the diocesan convention of 1957, that body authorized the appointment of

a committee on diocesan expansion and directed that committee to study the work of the diocese and expansion needed to meet the tremendous growth anticipated in Connecticut over the next decade.

The committee was finally ready to report to a special diocesan convention called in late October, 1958. At that time, the convention accepted all recommendations made by the committee on diocesan expansion and in addition voted the largest missionary budget in the diocese's 175 year history. More than \$560,000 was voted for missionary work in Connecticut, New England, the nation, and the world. This represented an average increase for each parish and mission of 43% for 1959, an unparalleled forward step in the American Episcopal Church's oldest diocese.

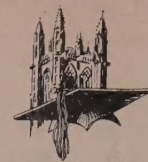
Such needs as full time executives for the departments of missions and Christian education, expanded budgetary items for new missions, enlarged loan funds for use by smaller parishes and missions in building more adequate church and parish hall facilities, were included in the budget which went into operation on January 1, 1959. Also included in the budget was a large increase for the missionary work of the national Church.

Not only did delegates and clergymen in convention move forward with this expanded program, but parishes and missions in the diocese have demonstrated their concern by accepting nearly 98% of the gross budget. Because of budgetary shifts in individual items, it is probable that the entire program can be put into effect during the year 1959.

Bishop Gray, in his message in the February 1959 issue of *The Connecticut Churchman*, said, "As bishop of the diocese, I am greatly heartened by the loyalty, devotion, and sacrifice represented in the support given by our parishes and missions in this program and most heartily are our thanks extended to all who made it possible."

One vital step taken to acquaint the average Church member with the great task facing him and his fellow Episcopalians in the years ahead was a rally held in the Horace Bushnell Memorial Hall in Hartford, in late 1958. More than 1,600 clergy and lay people of the diocese were in attendance to hear the program presented. They then went back into their home parishes and missions prepared to tell the expansion story to their own congregations.

In three years, these things happened: *First*, individuals searched their own consciences and pledged to take a fuller part in their Church's life and work; *Second*, individual parishes and missions have studied themselves to see if they are doing an adequate job for Christ; and *Third*, after these important preliminaries the diocese as a whole prepared to meet the challenges which the years ahead will surely bring.



APRIL 12 IS NATIONAL CHRISTIAN COLLEGE SUNDAY

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PEOPLE and places

Appointments Accepted

The Rev. Herbert P. Aldrich, formerly rector of St. Paul's Church, Frederiksted, St. Croix, Virgin Islands, is now associate at the Church of St. Stephen and the Incarnation, Washington. Address: 3426 Sixteenth St. N. W., Apt. 207, Washington 10.

The Rev. Raymond E. Buntaine, formerly rector of St. George's Church, Helmetta, N. J., will on April 15 become rector of the Church of St. John the Evangelist, New Brunswick, N. J. Address: 189 George St.

The Rev. Holland B. Clark, formerly rector of St. Michael's Church, Waynesboro, Ga., is now assistant rector of Christ Church, Greenville, Del.

The Rev. J. Seymour Flinn, formerly rector of St. David's Church, Brandywine Hundred, Wilmington, Del., will begin work this summer as dean of the Church of England Cathedral at Mbale, Uganda, in the diocese of the Upper Nile.

Fr. Flinn will also help train African clergymen for urban church work and will set up a community center for Mbale's growing native population. He will maintain his canonical residence in Delaware and will draw financial support from the diocese of Delaware. Before entering seminary, Mr. Flinn taught two years at an Episcopal Church mission in Cape Mount, Liberia.

The Rev. Dr. Vincent C. Franks, who retired last year as rector of St. Andrew's Church, Jackson, Miss., is acting rector of St. Peter's by the Sea, Gulfport, Miss. He began his three-month stay of service on March 8. Dr. and Mrs. Franks will live at St. Mark's Vicarage, Mississippi City, Miss.

The Rev. Stuart Frazier, formerly in charge of All Angels' Church, Spearfish, S. D., and St. James', Belle Fourche, is now rector of St. Luke's Church, Buffalo, Wyo., in charge of All Souls', Edgerton. Address: Buffalo, Wyo.

The Rev. Robert D. Gerhard, formerly curate at Emmanuel Church, Rockford, Ill., will on April 6 become rector of Trinity Church, Three Rivers, Mich. Address: 317 N. Main St.

The Rev. Howard S. Gier, formerly rector of Grace Memorial Parish, Hammond, La., is now rector of St. Luke's Parish, Lincolnton, N. C. Address: 209 N. Cedar St.

The Rev. Marvin H. Hummel, formerly vicar of All Saints' Church, Delmar, Del., will on June 1 become chaplain to Episcopal students at the University of Delaware, Newark, Del. He will also be chaplain and part-time instructor of Bible at St. Andrew's School, Middletown, Del.

The diocese of Delaware is planning to purchase a home for Fr. Hummel and his family as near to the campus as possible. St. Thomas' Church, Newark, whose rector formerly served students at the university, has offered the use of its facilities for the college work.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

April

- Calvary, Seaside, Ore.; St. George's, Utica, N. Y.; St. Andrew's, Buffalo, N. Y.; St. Simon's, Brooklyn, N. Y.; Church of St. Luke the Physician, Gresham, Ore.
- St. John's, Bisbee, Ariz.; St. Mary's, Denver, Colo.; Church of St. Mark the Evangelist, Ft. Lauderdale, Fla.
- The Rev. Henry G. Raps, Ventnor, N. J.
- Convent of St. Helena, Newburgh, N. Y.; the Rev. Francis C. Lightbourn, Milwaukee, Wis.; St. James' Church, Port Daniel Centre, Quebec, Canada; St. Matthew's, Portland, Ore.
- Trinity, Cliffside Park, N. J.; Church of the Holy Nativity, Bronx, N. Y.
- St. Barnabas', Omaha, Neb.
- Grace, Carlsbad, N. M.; St. Stephen's Mission, Hobart, Ind.; St. Andrew's, Birmingham, Ala.

The Rev. Joseph MacGinnis, formerly rector of the Church of the Good Shepherd, Ogden, Utah, will on April 15 become rector of St. Mark's Church, Cheyenne, Wyo. Address: 3520 Essex Rd.

The Rev. Gerard W. Rubino, formerly rector of Christ Church, Warwick, N. Y., is now vicar of St. George's Church, York Harbor, Maine. Address: York Ave., York Harbor.

The Rev. J. Jack Sharkey, formerly rector of Zion Church, Wappingers Falls, N. Y., will on May 1 become rector of St. Paul's on the Hill, Ossining, N. Y. Address: 7 Sleanor Dr.

The Rev. Timothy Sullivan, formerly of the Anglican Church of Canada, is now serving St. Michael's Mission and Our Father's House, both in Ethete, Wyo., and the Church of the Holy Nativity, Morton.

The Rev. William B. Watson, formerly in charge of churches at Kemmerer and Cokeville, Wyo., is now rector of Trinity Church, Lander, Wyo., in charge of St. Andrew's, Atlantic City.

Ordinations

Priests

Connecticut — By Bishop Gray: On March 14, the Rev. Donald H. Peet, vicar, St. Paul's Church, Plainfield, Conn.

East Carolina — By Bishop Wright: On March 14, the Rev. John Broome, in charge, St. James' Church, Belhaven, N. C., and St. Matthew's, Yeatesville.

Michigan — By Bishop Emrich: On March 5, the Rev. Ernest St. Andrew, in charge, Calvary Church, Hillman; Grace Church, Long Rapids; and St. Mark's, Atlanta.

Nevada — By Bishop Lewis: On December 19, the Rev. John W. Downing, assistant, St. Peter's Church, Carson City, and general missionary to the Carson Valley.

Deacon

Minnesota — By Bishop McNairy, Suffragan: On March 16, Roger Neil Brandt; to be in charge of Breck Memorial Mission, Ponsford.

Engagements

Miss Linda Bell, daughter of Mrs. Celese Brown Bell and Mr. Richard Bell, will be married on June 18 to Canon Rue Moore, of Quintard House, Memphis, Tenn. The couple met when Canon

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Moore took services at Grace Church, Paris, Tenn., where Miss Bell is organist.

Changes of Address

St. Mary's Church, Sparta, N. J., has moved from its old location on Main St. to a new property on Conestoga Trail, Sparta, consisting of church, parish hall, and educational facilities. The post office box remains the same: 235. The rectory will temporarily continue to be located in the Main St. building.

The Rev. Joseph L. Peacock, who serves churches at both Harlem, Ga., and Thomson, Ga., formerly



addressed in Harlem, should now be addressed at the Church of the Holy Cross, Thomson.

Depositions

C. Peter Boes was deposed on March 6 by Bishop Pike of California, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the standing committee; renunciation of the ministry.

Millard G. Streeter was deposed on March 5 by Bishop Pike of California, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the standing committee; renunciation of the ministry.

Living Church Correspondents

Mrs. Thomas C. Hull, 619 E. Pelham Rd. N. E., Atlanta 9, Ga., is now correspondent for the diocese of Atlanta.

Other Changes

The Rev. Paul A. Kellogg, who recently resigned as rector of Christ Church, Dover, Del., to become rector of the English-speaking congregation of the Cathedral Church of St. John the Baptist, San Juan, P. R., was recently elected an honorary canon of the Cathedral of St. John, Wilmington, Del.

D E A T H S

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Nathaniel D. Bigelow, 92, died on March 17, at St. Luke's Hospital, Kansas City, Mo., after a brief illness.

He was born in Williamsville, N. Y. After serving several years as a Methodist Episcopal minister, he was ordained in 1905 to the diaconate, and in 1907 to the priesthood. He served churches in Ohio, Indiana, Wisconsin, and finally in Kansas.

After his retirement in 1934 he assisted at St. Paul's Church, and St. Andrew's, Kansas City, Mo., and became canonically resident in the diocese of West Missouri in 1948.

He is survived by a daughter and son-in-law, Mr. and Mrs. E. K. Oldenburg, Weatherby Lake, Mo., with whom he made his home, a son, James M. Bigelow, Milwaukee, and 16 grandchildren.

Ruth Harte Donaldson, mother of the Rt. Rev. Joseph M. Harte, suffragan bishop of Dallas, died March 22, at the age of 69.

Mrs. Donaldson was born in Springfield, Ohio. She was organist and choirmaster for 40 years at the Church of the Heavenly Rest, Springfield.

Mrs. Donaldson is also survived by a daughter, Maryann Harte.

Ernest E. Eidlitz, senior warden for some 27 years of the Church of the Resurrection, New York City, died March 21, at his home in Riverdale, N. Y.

"Mr. Eidlitz was a faithful devoted worker in the church," writes the rector of the Church of the Resurrection, the Rev. Albert A. Chambers, "and his contribution to the Church of the Resurrection has been truly wonderful."

Mr. Eidlitz was a founder of the firm of Eidlitz and Husle, building trade counselors, and a senior partner in its successor, Eidlitz, French, and Sullivan. He was a member of the Building Trades Employers Association, the New York Building Congress, and the New York Chamber of Com-

merce, as well as an honorary member of the Architectural League.

Surviving are his widow, the former Dorothy E. Meigs, and three daughters, Elizabeth Meigs Eidlitz, Mrs. Franz Euler, and Mrs. Floyd E. West.

Charlotte Van Nest Gluck, former officer of National Council, died March 17, at the New York Infirmary, New York, after a long illness. Her age was 55.

Miss Gluck had been a social worker with the Family Service Society in Rochester, N. Y., and Huntington, W. Va., and in 1950 was appointed assistant secretary and field consultant in the Division of Health and Welfare Services of National Council. She joined the Staten Island Council for Social Planning as executive director in 1956.

Miss Gluck was also a board member of the mission for Navajo Children in Fort Defiance, Arizona. She belonged to the National Committee on Aging, the American Academy of Political and Social Sciences, and the National Social Welfare Assembly. She also served as a member of the Division of Social Welfare of the National Council of Churches.

Prudence Griswold Hall, wife of the late Rev. Francis J. Hall, eminent theologian of the Church, died March 1, in Ashtabula, Ohio. Mrs. Hall was 90 years of age.

Dr. Hall was a prolific writer. Among his contributions were: *Theological Outlines*, first issued in 1892-1895, and twice rewritten; and ten volumes on dogmatic theology, a task occupying him for 16 years.

After the death of Dr. Hall in 1932, Mrs. Hall made her home in Ashtabula, where she was a lifelong communicant of St. Peter's Church.

She is survived by two daughters, Mary G. Hall, and Mrs. Roderic Pierce; a son, Leo G. Hall; two sisters; a brother: seven grandchildren among whom is the Rev. Roderic Pierce, on the faculty at Bexley Hall, Gambier, Ohio; and 19 great-grandchildren.

John Weldon, Churchman and civic leader of Wilmington, Del., died on February 5 in the Wilmington General Hospital, at the age of 74.

Mr. Weldon had been a member of Holy Trinity (Old Swedes) Church in Wilmington for some 50 years, and had served as a member of the vestry for 36 years.

Surviving are his wife, the former Marian Louise Quinn, three daughters, Mrs. Stewart Lovell, Mrs. Ernest E. Jackson, Jr., and Mrs. John A. Stritmatter, and a twin brother, Ernest.

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RECTOR of large parish willing to supply on Sunday in California parish near beach in exchange for use of rectory one month — June, July or August. Should make plans in April for sake of staff. Reply Box H-244, The Living Church, Milwaukee 2, Wis.

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- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
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Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

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NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

OLD ST. PAUL'S

Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser, 4:30 EP & Ser;
Daily 12:20 to 12:50; HC Tues & Thurs 11 &
12:20, HD 11, Wed 7:30

A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
ment for full particulars and rates.

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat
8:30) & Wed 10; EP 5:45; C Sat 5 & 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,
Rev. R. S. Hayden, canons
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 15, MP; HC Tues 7, Wed 10

OMAHA, NEBR.

ST. BARNABAS' 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D., r
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,
Sat 2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30



NEW YORK, N. Y. (Cont'd.)

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 11
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-int
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay St.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeh
B.D., c
Sun HC 8, 9:15 MP (1st & 3rd), HC (2nd & 4th
9:15 Ch S, 10:15 Children's Service, 11 HC (1st
3rd), MP (2nd & 4th)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th St.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mat
daily 7 ex Tues & Thurs 10; Sol Ev & Sta
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
William H. Wagner, canon
Sun 8:30, 10:45

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Antea
Communio; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; IS, first
Sunday; HC, Holy Communion; HD, Holy Days
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; r, rector; r-em, rector-emeritus; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
v, vicar; YPF, Young People's Fellowship.